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Mr. *GARDINER's*

SERMON

ON THE

DEATH

OF THE

DUKE of *GLOUCESTER.*

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SERMON

PREACH'D

At St. *Michael* CROOKED-LANE

September the 8th. 1700.

Upon OCCASION of the

DEATH

OF HIS

Illuſtrious Highneſs

The DUKE of

GLOUCESTER.

By *James Gardiner*, M. A.
Rector of the ſaid Pariſh.

LONDON:
Printed by Hugh Newman, at the *Graſhopper* in the *Poultry*. MDCC.

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Zechariah, Cap. XI. Verſ. 2.

Howl Fir-tree, for the Cedar is fallen.

HAVING obſerved in *Print*, that * *the Commiſſioners of the Late General Aſſembly in SCOTLAND*, have thought it highly neceſſary, *to oblige all the Lords People in that Church and Kingdom to a Solemn Faſt*, (as *on Thurſday, the* 29th *Day of Auguſt laſt*) *to Humble themſelves greatly before God, in conſideration of the ſad Diſappointments of Endeavours and Undertakings for Advancing the Trade, and Wealth of that Nation, and particularly the Lamentable Diſperſion of the African, and Indian Companies Colony in America; and more eſpecially* (in conſideration) *of their Slighting and Miſimproving the Purity and Plenty of Goſpel-Ordinances*——and other their Sins, which they know beſt themſelves to be Guilty of.

* *V.* Cauſes of a Solemn National Faſt and Humiliation at *Edinburgh*, July 31. 1700.

HAVING Obſerved *this*, I ſay; How much more ought *we* of *this Eſtabliſh'd Church* and *Nation* (tho' we have not the Formality of a *Pro-*

† Zech. 12. 12, 13, 14.

clamation in the Caſe) *to Mourn*, † *every Family apart*; *the Family of the Houſe of David apart*—— *the Family of the Houſe of Nathan apart*—— *the Family of the Houſe of Levi apart*—— *the Family of Shimei apart*; *Every Family apart, and their Wives apart* for thoſe Iniquities, and Abominations, which have cauſed the Lord, to whom Vengeance belongeth, to ſhew himſelf.

* *V.* Arch-Biſhop *Teniſon*'s Sermon at Her *Majeſties* Death, *p.* 20.

**IT was the Immorality, the Sin of the Nation, which haſten'd the Death of the Late* **QUEEN* (the Bleſſed QUEEN) *as a Judgment*, ſaith our Excellent *Arch-Biſhop*; and with Shame, and Confuſion of Face we may ſpeak the Words, the *ſad* Truth, over again, That it is the Immorality, the Sin of the Nation, which haſten'd the Death of the *Duke* too. And, thus much indeed was told us if we had had an Underſtanding Heart, almoſt in the ſame Melancholy Breath (as if it was Immediately Reveal'd to Our *Moſt Reverend Father*) when He Subjoyns, *The Light ſhone, and we followed not it's Direction, and God hath removed one Branch of it; let us ſin no more, leſt thoſe which remain be Extinguiſh'd alſo.*

† *V.* Biſhop of *Bangor*'s Sermon on 30 of *January*, 1695/6 *p.* 29.

NOT unlike theſe, are the Words of another Worthy *Prelate*; † *God* (ſaith He) *hath ſhewed us a Token of his Heavy Diſpleaſure againſt us, in taking away that Excellent QUEEN, the Great Bleſſing and Glory of our Church and Nation: I tremble to think what we have reaſon to fear he ſhou'd do more.*

SINCE,

*SINCE, therefore, the Lord could no longer forbear, becauſe of the Evil of our Doings, the *Blow* of the *Axe*, at the *Fall* of the *Cedar*, ſhould *Ring* thro' the *Forreſt*, and a *Dreadful Shriek* be heard thro' the Whole *Wood*; * Jer. 44. 22.

Howl Fir-tree, for the Cedar is fallen.

THESE Words have a vaſt *Spirit* in them, and in our own Language, (for *Trees* have been made *Vocal*, not only amongſt *Profane*, but *Sacred* Authors) *Speak* thus much, *viz.*

I. THAT it is very requiſite, and commendable, that there ſhould be the *ſeveral* Claſſes, Ranks, and Orders of Men in the World. I.

II. THAT *Great* Men muſt fall by the *Stroak* of Death, and retire into their Graves as well as *others*. II.

III. THAT the Death of *Great* and *Public* Perſons ſhould be *ſignally* Remark'd, and *deeply* Lamented. Of theſe in their Order. III.

I. THAT it is very Requiſite, and Commendable, that there ſhould be the *ſeveral* Claſſes, Ranks, and Orders of Men in the World. The *Forreſt* of a Nation hath not all Trees of the *ſame* growth. Are all *Apoſtles*? Are all *Cedars*? No: The Whole Body is not *One* Member *. There are the *Nobler*, and *ignobler* Parts. * 1 Cor. 12. 14.

IT has been ſaid indeed, and *ſtickled* for, (and *Thoſe* there are *ſtill*, I'm afraid, in Reſerve, who wo'd make ſpecial *Uſe* of this *Doctrine*, were it in their *Power*) that *Princes*, (Men *Noble* by *Birth*, *Diſcent*, or *Blood*,) ought to be *canton'd* into the *Common Level*; that there is not any ſuch thing as a *diſtinction* amongſt Men, in reſpect of *Dignity* or *Fortune*; but a perfect *Equality*; and that therefore they ought to be brought down to a *common Talley*. Such a *wretched* Principle *this*, (like *Procruſtes*'s Bed, which would *wrac*, or *cramp all* Men into *One Size*, or *Stature*;) that there is not a Creature under Heaven, whether *Beaſt* of the *Field*, or *Fowl* of the *Air*, or *Fiſh* of the *Sea*, or *Plant* of the *Ground*, but at Once ſufficiently confutes the *Folly*, and teſtifies againſt the *Impiety* of *it*: and, by conſequence, its Extravagant *Abetters* (which, one would think, could be none, but an *High-way* Man, or *Banditi*) are ſunk not onely below *Chriſtians*, and *Men*, but *Brutes*, and *Inanimate Beings*. Not a Creature *under* Heaven did I ſay? Nay, *in the Heavens above* us, What Obſervable *Diſtinctions* are there!

THERE is an *Hierarchy* amongſt the Angels, both *thoſe* who are ſo by *Nature*, and *thoſe* who
† Rev. 1. are ſuch by *Office*, and *Denomination*. † There are *Principalities* in the Heavenly Places; *Arch-Angels*, *Cherubims*, and *Thrones*, as well as *Angels*. *Michael* is expreſly called a *Prince*.

BESIDES,

BESIDES the *Sun* and *Moon*, the *King* and *Queen* of Heaven, there is a kind of *Peerage*, *Stars* of the *firſt* Magnitude, 'twixt *them*, and the *Common People of the Skyes*. And, as there is *One* Glory of the *Sun*, *another* Glory of the *Moon*, and *another* Glory of the *Stars*, for *one* Star differs from *another* Star in Glory; God having not *level'd* them either in *Height*, or *Magnitude*: * So there is *one Terreſtrial* Glory of *Kings*, and *another* Glory of *Nobles*, and *another* Glory of the *Common People*; and *theſe* have not the *ſame* Glory in *Common*, even amongſt *them*, *one* Man *differs* from *another* Man in *this* Worldly Glory. * 1 Cor. 15. 41.

GOD hath diſpoſed, and ordered Men, as he hath the *Superficies* of the Earth; making *ſome* parts of it *plain*, *others Mountainous*; ſome *Valleys*, and ſome *Hills*: Some ſtand as upon *even* Ground, Men of *Ordinary* Faſhion; others are as *High Mountains*, over-topping, and over looking the reſt.

PARDON me but this one Similitude more: Have you not obſerved in the *Alphabet* of Letters, ſome to be of a *larger*, and a *deeper* Cut then others? Thus it is in *that* of Mankind: *Kings*, and *Princes* are, it's confeſt, *but* Men; yet they are Men in a *Great* Character; as *Aleph*, ſuppoſe, among the Letters, which as it is *firſt* in *Order*, ſo it ſignifies a *Chief*, a *Prince*, and a *Leader*.

BUT further yet, to clear up the Point, let us ſearch the *Scriptures*, and hear what *they* ſay. Truly *they* in *ſo many* words tell us not only that there are the *Abjects* †, the *Loweſt* of the People *, Children of † Pſ. 35. 15. * 1 Kings 12. 31.

† Job 30. 8. * 2 Kings. 24. 15. † Isa. 9. 15. * 1 Chr. 17. 13. || Ps. 47. 9. † Ezek. 36. 1. * Amos 2. 9. || Jude 8. † Prov. 8. 15, 16. * Rom. 13. 1.

of *base* Men, *viler* then the Earth †, and on the *other* side that there are the *Mighty* of the Land *, the *Honourable* Person †, Men of *high* Degree *, the *Shields* of the Earth ||, *So* Great, that they are called *Mountains* of *Israel* †, and *so* high, that their *Height* is like the Height of *Cedars* *, And *brand* them for *Hereticks* who speak Evil of *Dignities* ||, (or Blaspheme Glories, as the Greek Words δοξας βλασφημουσι signifie:) But moreover, they declare unto us how that these *Distinctions* are Instituted by God. By *Me* Kings Reign, and Princes decree Justice; by *me* Princes Rule, and Nobles, even all the Judges of the Earth †, Again, Let every Soul be Subject to the Higher Powers, for there is no Power but of *God*, the Powers that be are *Ordain*'d of *God* *. If there were not a *Distinguishing* Dignity to be ascribed to Persons of *Sublime* Place, but *all* Men must be *alike*, and brought down to a *Par*, Why is *Joseph* called the *Second Man* in the Kingdom? *Joseph* of *Arimathea* an *Honourable* Councellour? *Festus* spoken of by the way of *Noble*? And the *dear Jesus* himself compar'd to a *Nobleman*?

WAS there ever any Nation heard of that allow'd not *Degrees*, and Terms of *Distance*? That cannot give most clear *Images*, and *Impressions* of them to very good Advantage?

AND well it is for the Children of Men, that *Providence* hath so order'd it; since it is impossible, in the *Nature* of the *Thing*, that any Civil Society should subsist, or Nation support it self where there

there is neither *Government* nor *Order*, neither *Managery*, *Guidance*, nor *Superiority*. And therefore They that would thus *Democratically* argue, and turn the World into a *Dividend*, are *pernicious* Neighbours wherever they are; and *this* Determination is both Juſt, and plain upon them, *viz.* That *He that cannot be content to have leſs, or be leſs then another; is altogether unfit, not only to be as Great, or to injoy as much as another, but to be, or to have any thing at all.*

LET none therefore dare to *wreſt* from you your *Titles* ye Men of *Honour*, or the *Diſtinctions* of your *Qualities* ye Men of *Renown*; maintain your *Creſts*, and your *Rights*, for ye are *Cedars*, and not the vile *Crabſtock*, nor the *Brier* and *Thorn*, which cannot be taken with Hands, but the Man that will touch them muſt be fenced with *Iron*, and the Staff of a Spear.

1. ONELY, *thus* much may be inſinuated, we *humbly* preſume, that *this* Priviledge ought to teach the *Nobleman* Gratitude; to ſay, with *Jacob*, I am leſs then the leaſt of all thy Mercies; with *David*, Who am I, O Lord, and what is my Father's Houſe, that thou haſt brought me hitherto? A *Cedar* you are, you ſay; Look to the Rock out of which you were hewn, and let the Praiſes of God be ever in your Mouth, that hath cauſed your Lott to fall in *ſuch* a good Place; be thankful unto him, and ſpeak good of his Name, for Waters of a *full* Cup; for *Silver* Wings, and Feathers of *Gold*; for riding upon the *high* Places of

of the Earth; Aſcribe you Greatneſs to the Lord, who hath ſet you among *Princes*, and made you to Inherit the *Throne* of Glory. If a *Poor* Man ought to bring a *Turtle*, and Two young *Pigeons*; the *Great*, and *Mighty* cannot any way be excuſed under an *Whole* Burnt-Offering, an *Hecatomb*; the Altar ſhould *Flame* with Sacrifices to that God who hath made Him thus to differ,

2. AGAIN, *thus* much, without Offence, may be ſaid, that it ought to be *Pious* Greatneſs. As *Cedars*, they ought to be *Trees* of *Righteouſneſs* *, and *full of Sap* †. They are called *Fools* to their Faces, that have a Price in their Hands, and yet will not permit *Religious* Practiſe to correſpond with *Ability*. How is God Almighty offended, when He had planted a *Noble* Vine, and it turned into a *degenerate Plant!* It was diſmal when *Jeremy* * went unto the *Great Men*, thinking that they had known the Way of the Lord, and the Judgments of their God; and yet *theſe* altogether had broken the Yoke, and burſt the Bonds in ſunder. Bring unto the Lord, O *ye Sons* of the *Mighty*! Be ye Preſidents of *Religion*, let who will be Neglictive of their Duty. For ſuch *Perſonages* to degenerate is a Reproach, and a ſhame not to be forgotten, tho' *They were born of a better Father then ever was Jupiter*; to uſe the Words of *Menander*.

* Iſa. 61. 3.

† Pſal. 104. 16.

3. LASTLY, *Thus* much, from the Premiſes, may be Suggeſted without offending againſt the Rules

Rules of Decency, *viz.* That *they* ought to be as really ſerviſable, as their *Order* and *Rank* in the World beſpeaks, and *juſtly* demands. That they be of a *ductile* Temper, *benign*, and *placid* in their Expreſſions; (the *Cedar*, you know, is not *rough* and *knotty*, but *ſmooth* and *pleaſant*;) *ſweet*, and *obliging* in deportment; not *ſwell'd* with Conceit, not *ſtrutting*, and looking down with *Contempt* upon the *Creation*; but *free* and *eaſie* to be intreated, making uſe of the *ſoft*, *ſtill* Voice, like *Great Moſes*, who was the *Meekeſt* Man upon Earth; and *Mordecai*, who ſpake *Peace* to all his Seed. Not *Humourſome*, or *ſupercilious*; not *deſigning* or *reſerved* for themſelves, but *uſeful*, as *Cedars*, for the *building* of the Common-wealth: not keeping their *Timber* within it's *own Bark*, but ready and willing to have Pieces *quarter'd* out of it, to rear up Structures of *Honour* to a Kingdom, and to Repair the *Breaches* and the *Old waſt Places* of their *Native* Soyl. If a Man's *Country* be like *another* God, as *Hierocles* ſaid, then ſhould a Man, the Man of *Splendour* and *Capacity* eſpecially, be ever *Sacrificing* to this *Numen*, always contriving how to be ſerviceable in his *Circle*, before that Time comes, when he ſhall be laid aſide, as *Uſeleſs*, amongſt the other *Rubbiſh* of the World; for, Die *he* muſt as well as *others*: Which naturally leads me to the conſideration of the Second Propoſition, *viz.*

2. THAT *Great* Men muſt fall by the *Stroak* of Death, and retire into their Graves as well as others. The *Loftieſt Cedars* in *Lebanon*, and the

Goodlieſt Oakes in *Baſhan* muſt *down*, as ſure as the *Sycamors* in the *Valley*, or *Willows* by the *Water-brooks*. This Truth, that God accepts not the Perſons of *Princes*, nor regards the *Rich* more then the *Poor*, is Written *indelebly* in their *very* Duſt; and the *One* muſt be content to *mingle* Aſhes with the *Other*. It is to their *Perſons*, as it is to their *Habitations*; Deſtruction takes hold upon *Caſtles*, and *Abbies*, as well as the *Mud wall* and *Thatch* of the *Cottager:* Neither is it any *more* trouble for Death to pull the ſtrongeſt *Prince* out of his *Palace* (and *that* it will come to at *laſt*) than to turn a *Beggar* out of his Houſe of *Hurdles*.

WHAT Ground there is for *that* Obſervation; The Life of *Man* is *ſhort*, of *Kings* ſhorter, of *Popes* ſhorteſt (whether it be becauſe *they* are ſubject to *Envy*, and a *Rival-ambition*; or, becauſe they that ſtand *high* are *prone* to be *giddy headed*, and conſequently are *apteſt* to catch a *Fall*;) I liſt not now to enquire: certain it is, ſince *they* are part of *Adam's ſinful Progeny*, that die *they muſt*; *their* ſtrength is not the ſtrength of *Stones*, which yet the very drops of *Water* wear out; nor their Sinews of *Braſs* or *Iron*, which yet the *Ruſt* and *Canker* conſumes.

DEATH, like *Cæſar*, *Taxes* the *Whole* World, and his Mortal Sythe Mows down the *Lilies* of the *Crown*, as well as the *Graſs* of the *Field*. The *Mighty* of the Earth have no more *Dominion* over it then the Britiſh King *Canutus* of *Kent* had againſt the Seas incroaching upon his Throne. Thoſe

Thoſe who have a *juſt Power* of *Life* and *Death*, as to their *Subjects*, have *none* over their own, to prolong their *Lives*, or protract their Deaths *one* moment. Nay, couldſt thou, by thy *Power*, and *Policy* exalt thy Throne above *all* the Thrones of *all* the Kings upon the Face of the *Whole* Earth, and proclaim thy ſelf *Univerſal* Lord and Monarch, and ſend *Yokes* by thine Embaſſadours to *all* the Princes, and States of the Univerſe; Yet the Time will come, and will not tarry, when the *Grandees*, and *Potentates* of the World, who have gone down into the *Dominions* of Death, and Darkneſs before thee, may take up *this Proverb* againſt *thee*, and ſay, *Art Thou alſo become weak as we? Art thou alſo become vanity like unto us?* The *Globe* at *One* end of the *Library*, and the *Skeleton* at the *Other*, was a *pretty* Emblem of what we are now Diſcourſing, and may ſignifie *thus* much, that ſuppoſing a Man *Maſter* of the Whole *Ball*, yet his Spirit ſhall be taken from Him, that He may be diſſolved and become Earth ||. *Diogenes* is brought in by *Witty Lucian*, as Jearing the Ghoſt of *Alexander* after Death; κ' σὺ τέθνηκας ὥσπερ ἡμεῖς; What, is *Alexander* Dead as well as *Diogenes*? *Alexander* had then learnt, that he was not Immortal, and co'd ſay, ὃ παραδοξον εἰ ἄνθρωπος ὢν ἀπέθανον It's no wonder *I* am Dead, ſince, at *beſt*, I was but a *Man*.

|| Tobit. 3. 6.

WHATEVER *courſe* God gives to our *Fortune*, *Nature* will *certainly* maintain and keep *hers*; and make the Pulſe beat *alike* in Men of

High degree, and thoſe that are *obſcure*; and will inflame *both alike* with Fevers, and chill *both alike* with Rheums, and finally cloſe the Eyes of *both alike* by Death, which draws the *Curtain* of the *Stage*, and then the *Comedy* of *Fortune* is at an End; Nature, which brought them forth Naked, takes them in *more* naked then ſhe brought them forth, Stripping the Soul off the Body, and the very Fleſh off the Bones: Death diveſteth all the *Actors* of this *Play* of Life of the *Falſe* Properties of *Fortune*, and then, Who can ſay, *This* is the Noble, and *that* the Ignoble Duſt? for, in Death, there is neither *Small* nor *Great*, neither *Male* nor *Female*, neither *Bond*, nor *Free*; the *Greateſt* ſhall lye as low as the *Meaneſt*; every One *there* ſhall be but as his Neighbour, and as his Brother in the Fleſh.

BUT for the further Illuſtration of this Great Truth, That *no* Period of Life, *no* State, or Quality is ſecure a Moment from the Arreſt of Death, that *all* our Deſtinies are hurſtled in the *ſame* Urn, and ſooner or later we ſhall be *all* carried into Eternal *Exile:* let us turn to, and *ruminate* a little upon *theſe* following Texts; for *thus* it is Written, * It's appointed for ALL Men Once to Die. No Priviledge, no Immunity from the Grave. It's a *Statue-Law* that hath been in Force in all Ages, and will be ſo to the End of Time. The Decree is *irreſiſtable*, and you may pretend as ſoon to obſtruct the *Courſe* of Nature, or hinder God's *Covenant* of *Day* and *Night*, as

* Heb. 9. 27.

to

to preſerve Men of *what Names or Titles ſoever* Dignify'd or Diſtinguiſh'd, from going to the Place appointed for *all* Living. This is called in another place † the *Way* of *all* the Earth; Some walk indeed on the *Golden Sands*, others in *Dirt* and *Mire*; but the ſame *Uncontroulable Neceſſity* involues *all*; and whatſoever the *Way* be, *Plea ant* or *Troubleſome*, yet *every* One paſſeth in it with *equal* ſteps, meaſur'd by the ſame invariable *Spaces* of *Hours*, and *Days* and arrive at the *ſame common* End of Life. Again,

† Joſh. 23. 14.

* DEATH paſſeth upon ALL Men, for that ALL have Sinned. Whatever it is that makes Men *Great*, makes them not *more* then *Men*; nor *leſs* then *Sinners*; and the Work, and Wages are inſeperable; for, the Wages of Sin is Death: Nay *Death* found a Paſſage where *Sin* had made none; even the *moſt Holy Jeſus* was Dead, and Buried. Again,

* Rom. 5. 12.

† ALL Fleſh is Graſs, and the Goodlineſs thereof as the Flower of the Field; the Graſs withers, the Flower fadeth. But is this a Truth *ſo* Univerſal that it admitts of *no* Exception? Are not the *Princes*, and *Heroes* of the World exempted? Have not *They* ſomething in them that may be a Preſervative from, the inſults *at leaſt* of *this Tyrant* Death? Something that *They* may, upon Occaſion, plead againſt the *Common* Fate? The Prophet ſeems to agree to this, and therefore makes ſome *difference* betwixt the *Great* and the Perſon of *Low* Eſtate; But what is it? No other then what is between *Green Graſs*, and a *Flower*; which, tho' more

† Iſa. 40. 6, 7, 8.

more *Beautiful* and taking to the *Eye*, and pleaſing to the *Senſe*, is every whit as ſubject to be trod under foot as the Graſs; and as *they* grow together in the *ſame* Field are *equally* liable to be cut down by the Edge of the *ſame* Sythe. Nay, ſay they eſcape the *Browſing* Mouth of the Beaſt, the Pruning Knife, the Plucking Hand, and the Nipping Air; yet are they ſtill *periſhing*, ſtill *fading*, and will *wither* away of themſelves. Again,

* Pſal. 39. 5. * VERILY *Every* Man at his *beſt* Eſtate is *altogether Vanity*. Every Word ſtrangely Emphatical! In the *Original* it runs, *Every* Man is *every Vanity*. Imagine what Vanity you will, Man is *that*. This is the *true*, *perfect* Mapp of the *Little World* Man, *drawn* and *Colour'd* by the *Pen* of the *Royal* Prophet as his *Hand* was *guided* by the *Holy Ghoſt*. Behold, I ſhew you a *Myſtery*; The *Leſſer World* Man, is *more comprehenſive* of *Vanity* than the *greater*. Again,

† Pſal. 89. 48. † WHAT Man is He that Liveth, and ſhall not ſee Death? Shall He deliver his Soul from the Hand of the Grave? Selah! The meaning is, *No* Man can eſcape it. Which is the reaſon that the Aſſertion is not left *bare*, and *naked*, but fixed with a *Selah*, to aſſure the *Truth* of it, or *ſo* to engage our *Attention*, as not to paſs it by till we have given it a *Serious*, and a *feeling* Thought: Upon which account, it's highly probable, that *Man* is not *here* expreſs'd by that common word *Adam*, which tells him how that He was *baſely* born from the *Earth*, and derives from the Ground; nor by that word *Enos*, which implies his Accidental, or rather

rather Providential Infirmities, Sickneſſes and Sorrows; but *Geber* he is called, which repreſents Man in his *moſt topping* Circumſtances either of *Honour* or *Greatneſs*; in the *beſt* and *greateſt* Figure that poſſibly he can make? *Q. D.* What *Great*, what *Mighty* Man is there, that liveth and ſhall *not* ſee Death? Once More,

* I have ſaid ye are Gods, and all of you the Children of the Moſt High, but ye ſhall dye like Men, and fall like One of the Princes. Or rather by much, as ſome render the Hebrew, And the Princes ſhall die *as* One, or *as any* One, *i. e.* as *any other Ordinary Man*. *Great* Ones indeed are *Baptized* with God's own *moſt Reverend* and *Glorious* Name; *they* be as *Gods* by *Deputation*, and by Authority *delegated* from on High; but it is all but *tanquam Lumina illuminata*, as *Stars* are *Lighted* from the *Taper* of the *Sun*; all Earthly Majeſty being but a *Ray* of that which is *Omnipotent* and *Independent* above in Heaven: Even (*there*) *all* Crowns are caſt before the Throne of God, †. Therefore is it added, *They* ſhall die like *Men*, In the *Eminency* of Dignity they reſemble God, being clad with Majeſty and Honour before the People; yet in the frame, and Subſtance of their Bodies are of the *ſame* Materials with the *pooreſt Creature* you can meet in the *Streets*: So that it is certain, tho' They be *Gods* with *Men*, yet (if I may be Pardon'd in turning the Words) they are *Men* with *God*; and *their* Lot is to die as *other* Folk, and Inherit the Place of a *Skull*.

* Pſal. 82. 6.

† Revel. 4. 10.

Nay,

Nay, may we not here fix a *farther* Remark, and ſay that *ſuch* Perſons are not *onely* Mortal as *others*, but many times *ſooner* cut off, and *more* Subject to *Violent* Death then the *Inferiour* Part of Mankind? Of the *Kings* of *Judah* from *Rehoboam* down to *Zedekiah* there were in Number *Twenty Six* of them, that is, almoſt a *Third* part Slain: Again, of the *Kings* of *Iſrael* from *Jeroboam* down to *Oſhea* there were alſo *Thirty* in Number, that is, a *juſt Half* Slain. And if we look into *our own* Stories, and our *Engliſh* Chronicles, they are all *Bloody*; from the *Conqueſt* downward of *Three and Twenty* deceaſed Princes we find *Eight*, that is *more* then a *Third* part, Slain. *What* a *dreadful* thing would it be amongſt the *Populace* if *One* in *Three* were Subject to *violent* Death! But this by the *by*, tho' not *altogether* impertinent to the Argument under Conſideration.

But why this *Pains-taking*, you may ſay, to make out a Truth which *Every* Hour of the Day *Demonſtrates*, and *none* doubt of in their retired Thoughts? Let it be ſo; yet, for all *this*, ſince there is a *vaſt* Difference betwixt a bare *Speculative* Knowledge Swimming upon the Underſtanding, and a *Practical*, *Sanctify'd*, and *Reduplicative* One, when we know the Truth as we *ought* to know it, by Influenceing our Wills, tempering our Affections, and ſteering all the Courſes and Paſſages of our Lives, which is called by the Apoſtle a *Knowledge according to Godlineſs*, and *knowing of the Truth as it is in Jeſus*, it may be feared we do not know this Truth (in *this* Senſe) as *common* as it is.

David

David underſtood the *Difficulty* of it, and therefore about to make a Sermon of Man's Frailty, He begins *thus*, *I will incline mine Ear to a Parable, I will open my dark ſayings* *. And the Prophet going to *proclaim all* Fleſh is Graſs —— brings it in with the *Solemnity* of a *Dialogue* 'twixt a *Voice* from Heaven, and Himſelf; The *Voice* ſaid cry, and *he* ſaid, what ſhall I cry. The ſaying was ſo *Dark*, and our Natures ſo *averſe* to digeſt it, that there is need of *Crying* and *Crying* again.

* Pſal. 49. 4.

(1.) THEREFORE, The *Meſſage* is to *you*, *O Nobles*, *Princes*, and *Governours*. O *Earth! Earth! Earth!* hear the Word of the Lord †, *Be ye ready alſo*: Stand upon your *Watch-Tower*, look towards the *Weſt*, to the *Setting* of the Sun; and ſince ye know not the Hour that this *Arch-Thief* will come to break up *this* ſorry, *little* Houſe of *Clay*, which the *Soul* of the *Greateſt* Man is confined to, no *higher* uſually than *Two* Yards, if *ſo* high, but *nothing over*; Watch with a Watch *more jealous* than *Beſieged* Cities keep, that have their Eyes and Ears open to *all* Alarms, to *every* approach, and *ſingle* Motion of the Enemy.

† Luke 12. 40.

LET not *this* be the Language of *Greatneſs*, or ſo much as their *inward Thought*, *That their Houſes ſhall endure for ever, and their Dwelling Places to all Generations*, ſince they know, that Man in *Honour* abideth not, but is like the *Beaſt* that periſheth: But *this* rather, (ſeeing it *cannot* be avoided, but *they* muſt be viſited with the Viſitation of *all* Men,) *Let me die the Death of the Righteous, and let my laſt*

End be like His. Let it never be obſerved, that there is the *leaſt ſhadow* of *Likeneſs* 'twixt *them* and *Him* we read of in *Luke* 12. 19. Who from the *abundance* of his Wealth thought he ſhould live a *prodigious while*, ſaying, *Thou haſt Goods laid up for many Years, Soul take thine Eaſe, eat, drink and be merry*; (as if nothing wo'd deſtroy but ſtarving:) ſince they know how *unexpectedly* he received his *due* Character for *that* his *vain* aſſurance—— for, *God ſaid unto Him, thou Fool* —— and the *Puniſhment* of it too, *This Night ſhall thy Soul be required of thee*: Rather let *this Light and Underſtanding* and *Excellent Wiſdom* be found in them, (ſince they have not a Power over the Spirit to retain the Spirit,) by *Temperance* and *Humility* of Soul (which afford a *particular* Scene of *Pleaſure*) to enjoy what is given, with *Patience* attending the *Appointment* of God, when ever His Pleaſure ſhall be, that *they* ſhall *taſt* of Death.

IT'S amongſt the *Memento's* of the Ancient *Greeks* *, Θνητὸς ὢν ταπεινὸν εἶναι δεῖ. *Being Momentary, and Mortal, it becomes a Man to be Humble*; not to advance upon ſo looſe a Foundation, which, like *Quickſands* or *Quagmires*, in a ſhort Time *ſwallow up* the Building that is rear'd upon 'em. How *ridiculous* wo'd he be that ſho'd beſtow *much* Time to *hew*, and *ſquare*, and *poliſh* Cakes of *Ice*, in order to Build him a *Splendid* Palace, which he ſhould fancy to be comparable to the *Etherial* Manſions of *Heaven*? A *Sober* thought upon the *Matter* of our Bodies, that we are onely a *Lump* of *Clay*, a little *refined Duſt*, that *moves* and *breaths* for a Moment, but

* Stob.

but drops immediately into its *Firſt* Principles, wo'd cure the moſt *Arrogant* and *Exalted* of the *Folly* of *Pride* and the *Madneſs* thereof: As Sovereign a Remedy it wo'd be againſt thoſe *Flatuous* and *High* Imaginations of the Heart, as we are told a *dead* Hand is, by rubbing it on the *Tumours* of the Body, to allay, diſperſe, and as it were Mortify thoſe *Irregular*, and *Deformed* Excreſcencies: And the *ſame* ſhame would happen to *Us* upon the Reflection, that doth to the *Bird* upon the ſight of the *black Foot*, after it hath been *ſpreading*, and *peruſing* its *gaudy* Train of Feathers. If indeed the Body, which was from the Earth, was to return to it *no more*, it would be another matter, and *Pride* would admit of a *very fair* Apology. But the Law of Death runs thus, *&c. All Honours, Titles*, &c. *to the contrary in Any-wiſe notwithſtanding:* Nor co'd all the *Vain-glorioufneſs* of an *Haughty Herod* exempt him from the ſtroak of the *Deſtroyer*, or make him other than a *louzy* God *.

* Acts 12.

HEAR *this* all ye *Guilded* Potſheards of the Earth, ye *Great* Ones that wo'd fain *neſtle* in the *Clouds*, and in your *ſoaring* Thoughts, with that *proud Perſian, Sapor*, write *Brother* to the *Sun* and *Moon*; that have *deify'd* your ſelves in your own *Imaginations* of your *Heaven* upon *Earth*; hear *this*, and *rouze* your ſelves from your *bewitching Dreams*; ſubmit to what *Senſe*, and *Reaſon*, and *Experience*, and *Scriptures* ſpeak ſo loud; and diſdain not to make it a Peice of *Religion*, (ſeeing the Grave expects *you*, and bids its other Corps make Room,) to provide againſt *that* Hour, when *your* Names

ſhall be written in the *Shell*, and you taken away by *a kind* of Oſtraciſme.

(2.) IT is to *Us*; It ſpeaks that we *repoſe* not our *Confidence* in *any* Son of Man, let him appear never ſo *big*, and *lofty*: Becauſe, this will be to make *Falſhood* our Refuge, and to *hide* our ſelves under *Vanity*. The *Duty* that we owe to *thoſe* in Eminency is *Faithfulneſs*, and *Obedience*, not *Confidence*, and *Truſt*. *Alas!* What can *Duſt* do for *Duſt*? If the *weak* truſt in the *weak*, how ſhall it be made *ſtrong*? *Affiance* is an *Act* due from the Creature *onely* unto God, whoſe is the *Power*, and whoſe is the *Dominion*; and an high Affront we offer his Majeſty, if, when He *lends* us any of *theſe* Precious *Jewels*, we deal as the *Iſraelites* did in the Wilderneſs, and turn our *Golden Ear-rings* into an *Idol*. And moſt certainly *true* it will be found in the *Concluſion*, That never any Perſons ſmarted *more* under the *Diſappointment* of their *towering* Expectations, than *thoſe very Men* that made *Fleſh* their *Arm*. The Troops of *Tema* looked, the Companies of *Sheba* waited for them; they were confounded becauſe they had hoped; they came thither, and were aſhamed †.

† Job 6.19, 20.

CEASE we therefore from Man whoſe Breath is in his Noſtrils, for wherein is he to be accounted of *. And, let us follow that Advice which is given *us* by a great *Prince*, *from God* †, Put not your Truſt in Princes, nor in the Son of Man in whom there is no Help; (it is not *tanti*, not worth the while;) His Breath goeth forth, he returneth to his Earth,

* Iſa. 2.22.

† Pſal. 146. 3, 4.

Earth, in that day all his Thoughts periſh *. Happy is the Man that hath the God of Jacob for his Help, whoſe hope is in the Lord his God, which made Heaven, and Earth, the Sea and all that therein is; which keepeth Truth for ever; whoſe Name is from Everlaſting †. But altho' we are not to *rely* or *ſtay* upon them, yet know *this* too, that it is a *Sin* againſt all *Conſcience* and *Equity* not to make *doleful* Reſentments upon, not to *eye* the hand of God in the *Death* of the *Princes* of the *People*; which calls to mind the *Third* and *laſt* Propoſition, *viz.*

* There is nothing in theſe words of an ψυχοπαννυχία, as Pope *John* 22*d.* would gather out of them; as tho' after Death his *Soul* ſhould *ſleep*, and think of Nothing: What they expreſs is, that all his great gliſtering thoughts when alive, at Death come to Nothing.

† Iſa. 63.16.

(3.) THAT the Death of *Great* and *Public* Perſons ſho'd be *ſignally* remarked, and *deeply* lamented; *eſpecially* where it is *precipitated*, and has not in it the Unavoidable reaſon of *Old* Age, and the *fulneſs* of days. It's fit, when *ſuch* are taken away, that *their* Death ſhould be *ſolemniz'd* by a *Tribute* of Tears *levied* upon the Whole Kingdom: Our Souls ought *then* to be *Elemented*, as it were, of nothing but Sadneſs, and Sorrow, and the *Misfortune* ſhould command a *Briniſh* Shower. Can any Man *forbid*, or *fault this* Holy Water? Who would not be *Baptiz'd* in *ſuch* a Fountain? If that Tyrant, *John Baſiliwic* of *Muſcovy*, exacted *Phialas ſudore plenas*, the *Sweat wiped* off his Subjects *Brows*, to be preſerv'd in *Glaſſes*, *purely* for Him to look upon; Certainly it may be juſtly expected, when a *Vertuous Prince* is taken away, not onely that the *Eyelids*

lids ſhould *guſh out*, and that the *Publick Face* of the *Nation* ſho'd be *bedew'd* with Tears; but that a *Subſidy* alſo ſho'd be *bottled up*, and kept in ſtore in *Remembrance* of the *Loſs*, and the *Severe* Inflict̃ion.

THE *Hearſes* of ſuch *Magnificent* Perſons have, in all Ages, been *thus* Mournfully Attended; not onely of *ſuch* who have dropt away with *Age*, but *theirs* who have been *blaſted* in the Tenderneſs of *Youth*. *All Judah and Jeruſalem Mourned for Joſiah.

* 2 Chron. 35. 24.

HOWL, then, *Fir-Tree*, for the *Cedar* is *fallen*. Doth it not *grieve* you, all *ye* that paſs by, to ſee *ſuch* a Goodly *Plant* lye on the Ground, which, but *now*, ſtood with *Admiration*? Can you go, *unconcernedly*, on the *other* ſide of the Way, as the *Prieſt* and the *Levite* did by the Wounded Man, and have *no Senſe*, or *Impreſſion* of the *Blow*? What! no more than, *That which Dies, e'en let it Dye*; and *that which falleth let it fall*; Nay, which is *worſe*, can you be *pleaſed* at the *ſtroak*, and expreſs your *Odious Joys* at the *Breach*? Like the Inhabitants of the Earth, who *rejoyced* when the *Two Witneſſes* were *Kill'd*, and ſent *Gifts* one to another †. O *Curſed Inſenſibility*! O *bitter Spirit*! O *Ominous Preſage* of *further* Calamity! When *we* were in the *Dregs* of *Miſery*, and *Church* and *Nation* lay, as it were, *gaſping* under the *Bitterneſs* of Death, *Heaven* took pity upon us, and *recover'd* us by the *Hand* of our *now Dread Sovereign*, and we *all* ſaw the *Great* things were done for *Us*, whereof we were--- *Scandalouſly unthankful*: For which *Iniquity* we received of the Lord a *juſt Puniſhment* in the *Death* of the *Late* *QUEEN*:

† Rev. 11. 10.

QUEEN: But yet, in the midſt of *that Judgment* he remembred *Mercy*; and, as if *we* were a *Land* that the Lord our God *careth* for, He extended *Peace* to it like a *River* and like a *flowing Stream* *. But inſtead of a *Religious Improvement* of it, the Land *abounds* in *Tranſgreſſions*, and the *City is full of Perverſeneſs:* Inſomuch, that Death is come up *again* into our Windows, and enter'd into our *Palaces*, † and God hath taken away a *Prince* in his *Anger*. So that *our* Condition too much reſembles that of *Jeruſalem*, which the *Mournful* Prophet bewails in the 55*th* Chapter, v. 18. *There is none to guide her of all the Sons ſhe hath brought forth, neither is there any to take her by the hand of all the Sons ſhe hath brought up:* And loth I am to ſay, that *this* was the *very Method* God took when he Threatn'd to Stretch out the Line of Confuſion, and the Stones of Emptineſs upon *it*; *The Nobles ſhall be called to the Kingdom, and there ſho'd be none there*; *and all her Princes ſho'd be nothing*, i. e. there ſho'd be *no* Princes or Nobles left that ſhou'd be fit to take the Rule, and Government upon them, and then he tells them, not (*Sarim*) but (*Sirim*) not *Princes*, but *Thorns* ſh o'd come up in her *Palaces*; not (*Chorim*) but (*Chochim*) not *Nobles*, but *Brambles* in the *Fortreſſes* thereof; and it ſho'd be an Habitation for *Dragons*, and a Court for *Owles*. God forbid that ever *our Iſland* ſho'd be made a *Spectacle* to *Men* and *Angels* in *this* reſpect. Well! the *Power* is lodg'd in our *own* Hands, by a *Repentance in common*, happily to Prevent it. O *Repentance!* it is *thou* alone canſt ſave us; Help *us*, *Thou Joy* of *Angels*, and

* Iſa. 66. 12.

† Iſa. 4. 11.

and *Crown* of *Nations!* Turn in unto *us*, and let *England* take Shelter under *thy* Wings.

I *will plant the Cedar, and the Shittah-tree, and the Myrtle and the Oyl-tree, the Fir, the Pine, and the Box-tree together, that ye may know, and conſider, and underſtand, that the Hand of the Lord hath done it**. What tho' *we* be *ranged* under *Contrary* Perſwaſions, and a *Diverſity* of *Judgments* and *Opinions* is amongſt *us*; yet, were our *Hearts United* in the *Fear* of God, could we *Walk by the ſame Rule*, in turning to the Lord, even *this heavy Loſs of the* DUKE wo'd ſoon be made up; and God wo'd *Continue* to be *Gracious* to the Land, thro' the *Blood* of *Jeſus*, which is Sprinkled upon *Nations*, as well as *Particular* Perſons. And then, let the *Prieſts* of *Rome* build *Seven* Altars, and add *Seven* more to them, and let them *Offer* upon Every One *Seventy Times ſeven Bullocks*, and as many *Rams*, *Maſſes*, *Reliques*, *Candles*, *Hoſts*, and what they pleaſe; let them Continue to Shake our *Foundations* with the *Engine* of their *Brain*, and their *Subtilty*; and call in *all* the *Devils* in *Hell* to their *Conſultation*, and Gather together the *Kings* of the Earth againſt us; *Tuſh*, it's in vain, and the *Evil* they Deviſe, *they* ſhall not be able to perform; for the *Lord* is with us, and the *God* of *Jacob* is *our* Refuge.

* Iſa. 41. 19.

To which God and Lord be Aſcrib'd all Honour, Power and Praiſe, by both Worlds, now and ever. Amen.

F I N I S.